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SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

Love Power.

Probably the greatest difficulty persons have with our doctrine about special love, is a feeling that we are working against nature. It is natural, they say, to fall in love, and it is natural to let love have its course without questioning; all control over it is unnatural. Well, I suppose fifty years ago people thought the only way for steam, was to let it blow itself off wherever it could find a chance. But artificial ways are often better than natural ways. It is found, for example, that by confining and controlling steam, it is made to do a great many things, and is of incalculably more benefit to mankind, than when allowed to sing naturally through the nose of grandmother's tea-kettle. The great desideratum in order to make the most perfect use of steam, and that about which the most study and invention has been exercised, is a perfect *cut-off*, as it is called; a contrivance for instantaneously and completely shutting off the steam in one direction, and turning it at the same time in another. I do not object to the power of love in itself considered. It is like steam, capable of being set at work and producing great results; but it will never accomplish good by taking its natural course. We shall never make the best use of love until we get a perfect cut-off. When that is discovered, though loving for the time with a ten-novel power, we shall be able instantaneously to command our attention, and turn it in another direction. In novels, when the power of love is once cut off, there is no renewing it. We must learn to control love by intelligence, and not let it waste itself by taking its natural course.

W. C., 1864.

The Operation of Inspiration.

The great question before us as a literary body, both in reference to conducting our paper, and also in reference to our projected school, is, What place is inspiration to have in our mental philosophy? what is to be our legitimate reference to inspiration in studying and writing? how far may we rely on it? how much are we to expect from it? what is to be its operation? These are questions we must investigate, not in any fanatical spirit; not in any religious spirit in the ordinary sense of the word, but in a truly scientific spirit. * * * *

We can perhaps help our understanding a little on this subject, by analysis. Suppose a person is studying arithmetic or algebra;

there are two parts of the matter to be considered. One is the thing to be studied; the other is the mental activity of the person that is studying. That which is to be studied is evidently fixed and certain. The laws of arithmetic remain the same, whether you plod along through them with a muddy kind of intellect, or whether you flash through them with such an intellect as the great mathematician Zerah Colburn had; and so would these laws remain the same if we were assisted by inspiration.

What is seen to be true in that case may be true of every other. For instance, the laws of rhetoric, which govern the use of language and the construction of sentences, must remain the same, whether we are under the mere instruction of schools, or are assisted by the fire and genius of inspiration. There is no reason to think that the introduction of inspiration will at all displace science. If a man thinks that inspiration will be a good, easy way of learning things, and insists that it is a safe substitute, for instance, for the knowledge of grammar, I should say that he would find inspiration helping him, not to get along without grammar, but rather to understand its principles. Development of science and perfecting of the progress and salvation of mankind, depends in an important sense on what may be called the science of etiquette; that is the true method of conducting ourselves in the presence of God—of approaching him and submitting to his Spirit.

W. C., 1864.

Wait for the Light.

The process of mind which enables us to write clearly, is what is called analysis. This word is used in chemistry to signify the resolution of any substance into its constituent elements. For instance, water is analyzed by resolving it into oxygen and hydrogen. The process of mind which enables us to understand and describe objects, is a distinct perception of their component parts. What is required for this kind of analysis, is *light*. In a dark night, if you look at a house, you see nothing but a dim outline. That outline is a unit without parts. You cannot tell whether the house is white or black, whether it has windows or doors, whether it is wood or brick. Moonlight would discover perhaps some prominent features—the color, the material, the number of doors and windows, &c. But the bright daylight would enable us to distinguish very minutely all its different parts. So the shining of daylight upon the house gives us intellectual analysis. If you see the house only by starlight, it is in vain for you to attempt a complete description of it. You may scratch your head and work your brain all night, and then only make out a meager outline. Let the sun rise on the house, and you can easily see all there is about it, and

make a long story of your description, which will be correct and interesting.

Here you have one very important secret of good and bad writing. Bad writing is trying to make a long story out of something that you only see in the dark. It is said of Sir Isaac Newton that the distinction between him and other men was this: he more than others was patient in looking at a special point or problem *till the light came*. Whether it was his idea or not, the truth is, that light does not come from your own mind, but from somewhere else; and what is wanted in you, is patience to keep your mind on the thing you want to understand, and wait for the light, and expect and believe that there is a God that will send it to you. That is the principle that Christ put forth in the great promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." The true light is inspiration.

W. C., 1864.

PRIZE OF THE NINETEENTH CENTURY.

WEALTH, education, refinement, freedom from care, and the equitable distribution of all manner of earthly blessings, constitute a prize that shall be awarded to whomsoever shall be a member of a successful association. This is the prize that for the last twenty or more years, has fired the imaginations or stimulated the efforts of a large class of intelligent minds. It requires the exercise of but the merest common sense on the part of a calculating Yankee to perceive that a number of families clubbing together and combining their cooking, warming, lighting and lodging arrangements, will of necessity come into the possession of certain economic advantages that will secure entire exemption from the worrying cares that at present beset the business of getting a living. A special providence seems to have favored the work of advertising these advantages of late years, especially in this country. Fourierism has been particularly active in exciting discontent with the present order of things, and longing for the blessings that pertain to associate life.

Without passing any judgment upon this phenomenon, as to the wisdom or folly of it, we say that this is a fact, and are led to inquire what is the providential meaning of it? Why has God permitted this prevailing discontent and longing? Has he done it for the sake of tormenting us? Does he mean to leave us in the quagmire of despair? That is not his method of dealing. Let us look a little deeper. I think we may find the clue to the providential meaning of this fact in the very manifest proposition that the success of every associative effort depends primarily on a certain knack of agreement among its members. This prize, then, is intended to set men studying the art of agreement. Supposing that there is but one method

by which this knack of agreement can be attained, and supposing that this method is generally overlooked and disregarded, then the best way to induce people to search for that method is to hold up a prize to be awarded to the lucky finder. It is in this way that we justify the providence of God in reference to this matter. But when we come to consider what sort of a quality this is that we have called a "knack of agreement," we discover that it is after all nothing more nor less than old-fashioned Christianity. The great end and purpose of the Christian religion is, to make its followers one, even as Christ and the Father are one. It follows then that the good things that attend successful association that have so stimulated the hopes of the people, are simply a bounty on Christianity. It has always been conceded in a vague and general way that the joys pertaining to a future life were to be the reward of a Christian character; but behold here are added all the blessings that pertain to this life. If this reading of the providence that has attended the association question is the correct one, it behoves certain dignified philosophers who have been too much engrossed with higher matters to bestow a thought on Christianity, to consider whether it would not be worth their while to investigate its claims in a candid spirit.

H. J. S.

SMITH'S STORY.

x.

IN my Sunday-school commission I met with one serious difficulty which troubled me much. Owing to the financial disturbances of 1857, which had caused the suspension of the State University, the people among whom I labored were almost entirely destitute of money. The depression of the money market was felt much more among these pioneer families of the west than among their brethren of the east; so that in some places I would be unable to obtain one cent for libraries, and I began to feel that I was out of place in asking for money for such purposes.

The following is my missionary letter for the first month:

DEAR CHILDREN:—I have been laboring very hard the past month, but can not see that I have accomplished much in the way of organizing new Sunday-schools. It would astonish you, living as you do where children are brought up from infancy to attend Sunday-school, to see the indifference that is manifested among both children and parents here in the west in regard to such schools; although most of the children would soon become interested if their parents would be more wide awake on the subject. It is very seldom that I can get more than four or five out to hear me talk about Sunday-schools. One day I rode up to a man and began to talk to him about Sunday-schools, and told him I would like to have him come to the school-house that night and hear a lecture on the importance and advantages of having a Sunday-school; and that perhaps we would try to organize one in that neighborhood.

"Well," said he, "you can tell my son about it; *maybe* he would go, but I don't want to; I know enough now."

Oh how I pitied him! I hope, dear children, that none of you will ever get tired of attending Sunday-school, and I hope you will never be like that man; but that the more you learn, the more you will see to learn, and the more pleasing it will be to study. But I am glad to say that there is now and then a good man whose whole soul is in the work. I came across such an one a few days ago. He was a Scotchman, and lived with his wife in a small log house, which had but one room, and every thing was of the plainest description. But he was such a good, kind, loving man, and seemed so glad to

see me, that I felt at home at once. He has no children of his own; yet he is a great friend of Sunday-schools; and as soon as I told him my business and plan of operation, he started off afoot to give out the announcement that there would be a lecture on Sunday-schools that evening at early candlelight, in the school-house. It is a much more difficult task to circulate an advertisement in this country, than it is where you live, for the houses are oftentimes from one to three miles apart. While he was gone I wanted to write some letters; so I asked his wife if I could get some ink. She said,

"Yes, I will get it for you."

Where do you think it was? I don't believe you can guess, so I shall have to tell you. There was a hole dug in the ground under the center of the house, about five feet square, in which they kept their potatoes during winter. There was no door nor stairs connected with this hole; but when they wished to get into it, they had to take up a part of the floor, and then jump down. It was easier jumping down than climbing up; but they contrived to do both with but little trouble. You perhaps wonder why they did not have a trap-door in the floor. But they would then have to buy hinges; and hinges cost money, and of money they had none. It was down in this hole where they kept their ink. I suppose they kept it there to prevent its freezing; for the house was so open that on cold nights water would freeze in the room.

I am now going to tell you about a neighborhood which in most respects is a sample of many others. I heard before I went there, that a vain attempt had been made last fall, by a minister, to establish a Sunday-school there. Knowing that a Sunday-school was more needed in such a place than in any other, I thought I would make another effort. So I had the news well circulated through the neighborhood that there would be a lecture that night in the school-house. I spent the day in visiting from house to house, and every body talked quite favorably of the project. But when night came, not a single person made his or her appearance; the majority of the neighbors having gone to a ball at a house not more than a good stone's throw from the school-house. I did not like to retreat in consequence of one failure, but thought best to wait a few days before making a second attempt. In about two weeks I went there again, and this time gave out the lecture for Sunday; thinking that the people would surely attend on that day, as they had nothing to do except roam around the country in quest of amusement. The news was thoroughly circulated, but when the hour came but one person was present. Such are some of the difficulties to be encountered in my field of labor. Yours truly,

D. EDSON SMITH.

I quite frequently found myself obliged to stay over night at a house in which there was but one room, and there would be no curtains around either of the three or four beds which were in one end of it. It sometimes took considerable skill to get into bed at night and out of bed in the morning without revealing the anatomy of the human structure. I, of course, was a very modest young man; and this ordeal of going to bed was sometimes quite terrible. The performance was like this. When the time came for retiring, the bed I was to occupy would be pointed out to me, and the female portion of the family would suddenly discover that they had some little chores of work to perform out-of-doors. When the door was closed behind them, I was not long in disrobing, and getting between the sheets. Soon the females would come in with an innocent air, and blowing out the light, all the family would undress in the dark. In the morning the women and girls would get up first, they having a dress which enabled them to sit up in bed and fully dress themselves except their feet. Whenever I showed signs of being awake, they would again find something to take them out of doors; and then the way I pulled on my pants, with a startled air if I heard a sound, was by no means moderate. Sometimes the only female of the family would be a middle-aged woman; and she would obstinately refuse to pay attention to my signs of wishing to rise, by vacating the

room; and to my horror I would be compelled to get into my clothes in her presence; although I must say that such ones never appeared to know that I was about till I was completely dressed. I was in the habit of placing my pantaloons on a chair where they could be reached from the bed, and when one of these aforementioned unpoetical women was present, I would lie and carefully lay my plans. She would of course be preparing breakfast, and my business was to determine the time it would take her to do some piece of work when her back would be toward me; then as soon as she turned round, I would quickly seize my pants, and carefully shoving my legs out from under the bedclothes, draw them on with a hasty, nervous movement, and in a moment more light on the floor a happy fellow.

CATHOLIC DAYS.

IV.

ANNUNCIATION—LADY-DAY.

THE feast of the Annunciation is celebrated by the Catholic Church on March 25th, in memory of the angel's announcing on that day to the Virgin Mary, that she should bear the Messiah. It was instituted in the seventh century, and is the only feast day allowed during Lent.

EASTER.

This is a church festival, celebrated on Sunday, the second day after Good Friday, in commemoration of Christ's resurrection. It corresponds to the *pascha*, or passover of the Jews, and was anciently called the Christian passover. Many nations still give it the name of passover, under different forms, as *pascha*, *pasque*, *paque*, *pasch*, &c., all derived from the Hebrew verb *pasach*, to pass over.

The English word Easter, by which this festival is now designated, is generally supposed to be derived from the old German word *Ostern*. This latter word is derived from the name of a Teutonic goddess, Ostara (goddess of spring), in whose honor a festival was celebrated by the early Saxons every spring. The Christian passover was substituted for this festival by the early missionaries; and thus the word *Oster*, *Ostern*, or, as it was in the Anglo-Saxon, Easter, came to be applied to the *pascha* of the Christians.

The Easter of the ancient Church consisted of fifteen days, for it included the week before and the week following Easter Sunday. The week before was called the "pascha of the cross," kept as a fast, and corresponds to the passion week already described. The week after was called the "pascha of the resurrection," and was kept as a festival.

At present, Easter-day, on which the rest of the movable fasts and feasts depend, is always the first Sunday after the fourteenth day of the calendar moon, which happens upon, or next after, the 21st of March, according to the rules laid down for the construction of the calendar; so that if the fourteenth day happens on Sunday, Easter-day is the Sunday after.

The early Christians all agreed as to the general celebration of this sacred festival, yet they differed exceedingly as to the particular time when it was to be observed. Some kept it on the same day every year; others, as the Jews their passover, on the 14th day of the month Nisan, whatever day of the week that happened to fall upon. Others deferred it to the first Sunday after the full moon of the month Nisan; and these often differed as to the Sunday on which to celebrate it, by the difference and variety of their calculations.

The western churches, as a whole, maintained that the annual solemnity of the pasch should only be kept on the Lord's day (i. e. Sunday), and they generally observed Easter on the nearest Sunday to the full moon of the month Nisan. The Jewish month Abib, or Nisan, contains thirty days, and answers to our moon of March, without taking account of the day on which the passover was celebrated. The eastern, or Asiatic churches, on the other hand, either observed this festival on the 14th of Nisan, or else, taking that as the day of the crucifixion, on the third day afterwards, whatever day of the week that might be.

This custom caused the eastern churches to cele-

brate their passover at the same time as the Jews, much to the horror of the partisans of the western churches, who declared that the celebration of such a festival "on the same day as was kept by the wicked race who put the Savior to death, was an impious absurdity."

The dispute on this point became serious in the second and third centuries, neither party convincing the other. In A. D. 158, the venerable bishops of Smyrna and Rome held grave consultations on the subject. Forty years later, the bishop of Rome peremptorily required the Asiatic bishops to conform to the rule of the western church. This they refused to do. Thereat the haughty bishop of Rome indignantly broke communion with the eastern churches, for which act he was rebuked by St. Irenaeus of Lyons. After this the contending parties agreed to maintain their respective customs and practices on this subject, without censuring one another. Here, with occasional disputes, the matter rested, until it was brought before the Council of Nice (A. D. 325), by the emperor Constantine, and the point fully discussed, and finally settled by that august assembly, in the following canons established by them:

- "1. Easter must be celebrated on a Sunday.
2. This Sunday must follow the 14th day of the paschal moon; so that if the 14th day falls on Sunday, then Easter must be celebrated on the Sunday following.
3. The paschal moon is that moon of which the 14th day either falls on, or next follows, the day of the vernal equinox.
4. The 21st day of March is to be accounted the day of the vernal equinox."

But though the churches all agreed to keep Easter on the Lord's day, the matter was by no means settled; for they often made such different calculations, that the churches of one country sometimes kept it a week or month sooner than others. In A. D. 389, it was kept three several times, some observing it on March 21st, others on April 18th and 25th, and it was often kept on two different Sundays. It was not until the 9th or 10th centuries, that the method of calculating this festival was reduced to such a science that there was no confusion in the Church regarding the day of its celebration.

This festival, which is often styled the "Queen of Festivals," has been observed from the very beginning, and is celebrated in every part of the Christian world with great solemnity and devotion. Many foolish ceremonies, popular sports, and idle superstitions have been connected with its recurrence. In England it used to be the custom of the boys to run about the streets on Easter morning, crying,

"Christ is risen, Christ is risen,
All the Jews must go to prison;"

and to mark their abhorrence of the Jews, the English used also to make a point of eating bacon on this festival; but with it they had tansy pudding, a relic of the bitter herbs of the passover.

In the northern counties of England, on Easter Sunday the men parade the streets, and claim the privilege of lifting every woman three times from the ground, receiving in payment a kiss, or a silver sixpence. Yorkshire is the largest county in the north of England; and as a kiss given in payment of a playful debt is popularly termed a "York sixpence," I imagine that expression so well known among Yankee boys and girls, must have been derived from this custom. The custom prevailed in France during the dark ages, of stoning Jews at this season; and sometimes when a person of rank visited a brother noble during Easter, a Jew was beaten in his honor—an office at times performed so zealously that the victim expired on the spot.

In Europe the *Anemone pulsatilla* usually blossoms about Easter time, and is hence called pasquez, or paschal-flower. Its green leaves and large purple blossoms, are, like the angel at Christ's tomb, heralds of the resurrection—the resurrection of the year from its winter's sleep.

In some parts of Ireland the legend is current that the sun dances in the sky on the morning of Easter-Sunday. This was once a prevailing superstition in

England also; an allusion to which we find in the following lines from Suckling's "Bride:"

"Her feet beneath her petticoat,
Like little mice crept in and out
As if they feared to see the light;
And oh! she dances such a way,
No sun upon an Easter day
Is half so fine a sight."

The Sunday after Easter was anciently observed with great solemnity, as being the conclusion of the paschal-festival. It was commonly called *Dominica in Abbis*, the Sunday of abbes, or white garments, for on this day the neophytes, or persons newly baptized, were wont to lay aside their white garments worn the week following Easter-day, and commit them to the repository of the church. This Sunday was also called *Quasimodo*, from the Latin *quasi modo genito*, as new born babes, an expression occurring in 1 Peter, 2: 2, and in this case referring to the new birth by the baptism at Easter.

A LONDON LAW-OFFICE.

I.

I WAS about eighteen years of age, when suddenly it occurred to my father's mind that there might possibly be some better occupation for me than hunting, shooting and fishing; so after some brief consultation and sufficient time for arranging the necessary preliminaries, I was placed with a country lawyer, in order to find out how I should like the legal profession. Transferred from the green fields to a dingy little office in the neighboring town, I sat many hours with Blackstone's Commentaries before me, and was not long in discovering that I did not like the study. So long as the subject was new to me, I could read and enjoy the style of the writing; but having once hurried through the volume and obtained a general, though very superficial idea of the work, I felt no longer any interest in it; so that when I had to recommence and study the subject, it became intolerably dry, and I dozed away many an afternoon, without knowing a single word of the page I so vacantly gazed upon.

The business, or as it is called, "the practice" of the office was not large, but consisted principally of mortgages and foreclosure suits. The lawyer under whose care I was placed, was a man who had a moderate amount of capital, and loaned it out on mortgage of real estate for short periods. For each mortgage he had to examine the title of the property and draw a deed; this enabled him to make out a bill of costs against the mortgager, amounting probably, to more than the interest on the loan. When the money became due, he would not wait a moment, often throwing every obstacle in the way of the mortgager's obtaining the means of paying him. By such means, he was sometimes enabled to make another bill of costs out of a foreclosure suit: and he has been known to so far prejudice the consequent auction sale, as to be able to buy the property for considerably less than its value.

Such a pettifogging business, was not calculated to create a very favorable impression upon me, so that when my parents called upon me to decide, I eagerly pleaded "not guilty" of the slightest disposition to become a lawyer.

Soon after this, my father offered me the chance of studying law in a London office. London! good gracious! What country lad would not jump at the chance of going to London? I should of course have decided in the affirmative, even though the object had been to study Chinese or perpetual motion. Only a short time elapsed before I found myself in London—living with my mother's sister in Westbourne Terrace, and articled to a law firm of large practice at Westminster, for a term of five years.

Every person, before he can offer himself for a law examination in England, must have served five years as an articled-clerk, unless he shall have previously graduated at one of the universities; in which case, three years is deemed a sufficient service. He is called an articled-clerk, because the formal agreement for the term of service, commences with the words, "Articles of Agreement," &c. This

agreement contains a great many articles to be performed on the part of both principal and clerk, with specific directions relative to the studies and work of the latter, which are rarely thought of, and never performed by either of them. This document must be stamped with a government duty, of one hundred pounds sterling (this tax has since been somewhat reduced); and I also had to pay a bonus of three hundred and fifty pounds to the lawyer to whom I was articled, notwithstanding I had to work five years in his service without any other remuneration than the experience afforded by his practice.

Persons accustomed only to law-offices in America, can form little idea of the magnitude of some of the English law establishments. That one in which I found myself bound to serve five years, was a large house, containing five floors, and five times as many rooms; some of them very large and partitioned off into desk rooms; the establishment consisting of, besides the three principals, between forty and fifty clerks; of these, eight were "managing clerks," and all of them lawyers, who had passed their examinations and been licensed to practice. The enormous amount of business transacted in the house, rendered it impossible for the principal to attend to all the details; so the business was divided up into departments of "chancery," "conveyancing," "common law," and "Parliamentary;" and these were again sub-divided according to the amount of work in each department, a certain number of clients being assigned to each managing clerk, who took the entire control of his case, and only consulted the principal in the event of doubt or emergency; so that many clients commenced and ended their suits without once seeing the man who was employed as their attorney. Each of the managing clerks had his private room and was permitted to practice for himself, receiving his own clients as he did those of the firm. Such an arrangement insured the services of active, respectable young men, at low wages, varying from one hundred and fifty to three hundred pounds per annum, who were glad to avail themselves of so excellent an opportunity of commencing business on their own account. I never heard of any jealous suspicion that the clerk would draw away any of his employer's clients to himself; nor do I remember any instance in which such an advantage was taken. It will thus be seen that I found myself placed, so far as honesty is concerned, among a class of high-toned and respectable young men.

Articled-clerks are usually regarded as a nuisance in an office, and as a general rule, they undoubtedly are; consequently there were found here, only three besides myself, nephews of the partners in the firm, and each of us was placed under the special supervision and instruction of a managing clerk. Besides the managing and articled-clerks, and next to them in rank, came the "bill clerk," whose duty it was to keep accurate statements of all the business, and make out the bills of cost. This is quite an important branch of the business, and it calls for considerable ingenuity to so make out a lawyer's bill as to render it difficult of reduction. Every lawyer's bill is subject to taxation; that is, an application may be made to the court by the counsel on the other side, "for an appointment to tax costs;" and on the day appointed, the two lawyers or their clerks, meet before the tax-master, when the bill is read over, item by item, and each item discussed, the one side trying to prove it an exorbitant charge, the other striving to show how much work has been accomplished for so small a sum. I used to think a taxation appointment one of the most amusing scenes afforded in the legal profession. If after this ordeal, it shall be found that over a certain percentage has been disallowed by the tax-master, the costs of such taxation fall upon the party whose bill has been taxed; if otherwise, the person applying for the taxation must pay the expenses. It will thus be seen that the art of making bills is no unimportant part of a lawyer's education. To supply the Bill-clerk with necessary material, every clerk in the office was furnished with foolscap sheets ruled into columns for date, name, client's name, nature of business transacted, and disbursements. Each clerk

so soon as he had transacted any business, at once made an entry of it upon one of the sheets and sent it down to the accountant's room, who entered it in the bill-book to the debit of the client, leaving space after each item for further remarks or extra charges. The Bill-clerk thus furnished, conferred with the clerks who made the returns; and having satisfied himself as to what items he could with safety stretch a little, returned to his room, and the "attendances" returned as six shillings and eight pence, would be soon found with additional explanations and particulars of the business transacted, winding up with the emphatic note, "engaged very long time," thirteen shillings and four pence. A disbursement of sixpence for omnibus fare, was invariably turned into, "Cab fare, three shillings;" and if a clerk went to a distance and transacted business there with a dozen different clients, his time, traveling and hotel expenses, would be charged in full to each one of the victims, with each item so stated by an accomplished bill-clerk, as to make an exorbitant over-charge appear to the credulous client, quite a moderate remuneration. So inextinguishable in lawyers is this propensity of charging, that it is reported, when during the peninsular war, a militia regiment formed of lawyers was drilling in Hyde Park, their commanding officer ordered them to charge, and each man coolly taking out his pocket-book, charged him a lawyer's fee of six shillings and eight pence.

E.

THE CIRCULAR.

O. C., MONDAY, MARCH 1, 1869.

AMERICAN SOCIALISMS.

NO. XXI.

THE literature of Fourierism in this country commences with the publication of the "*Social Destiny of Man*," by Albert Brisbane, in 1840. It is very probable that the excitement propagated by this book, turned the thoughts of Dr. Channing and the Transcendentalists toward Association, and led to the Massachusetts experiments which we have reported. Other influences prepared the way. Religious Liberalism and Anti-slavery were revolutionizing the world of thought, and predisposing all lively minds to the boldest innovations. But it is evident that the positive idea of reconstructing society came from France through Brisbane, and was deposited in its predestined *nidus* by the aforesaid book. Brook Farm, Hopedale, the Northampton Community, and the Skaneateles Community struck out, each on an independent theory of social reconstruction; but they all obeyed a common impulse; and that impulse, so far as it came by literature, is traceable to that first importation and translation of the writings of Charles Fourier.

The next notable movement, preparatory to the great Fourier revival of 1843, was the opening of the *New York Tribune* to the teachings of Brisbane and the Socialists. That paper was in its first volume, but already popular and ascending toward its zenith of rivalry with the *Herald*, when one morning in the spring of 1842, it appeared with the following caption at the top of one of its columns:

ASSOCIATION;

Or, Principles of a True Organization of Society.

This Column has been purchased by the Advocates of Association, in order to lay their Principles before the Public. Its editorship is entirely distinct from that of The Tribune.

By this contrivance, which might be called a *paper within a paper*, Brisbane became the independent editor of a small daily, with all the *Tribune's* subscribers for his readers; and yet that journal could not be held responsible for his inculcations. It was known, however, that Horace Greeley, the editor-in-chief, was much in sympathy with Fourierism; so that Brisbane had the help of his *prestige*; though the stock-company of the *Tribune* was not implicated. Whether the *Tribune* lifted Fourierism or Fourierism lifted the *Tribune*, may be a matter of doubt; but we are inclined to think the paper had the

best of the bargain; as it grew steadily afterwards to its present dimensions, and all the more merrily for Bennett's long persistence in calling it "our Fourierite cotemporary;" while Fourierism, after a year or two of glory, waned and disappeared.

Brisbane edited his column with ability for more than a year. Our file, which is defective, extends from March 28, 1842, to May 28, 1843. Whether these dates indicate the exact beginning and end of the series, we know not. At first the Socialist articles appeared twice a week; after August 1842, three times a week; and during the latter part of the series, every day.

This was Brisbane's great opportunity, and he improved it. All the popularities of Fourierism—"Attractive Industry," "Compound Economies," "Democracy of Association," "Equilibrium of the Passions"—were set before the *Tribune's* vast public from day to day, with the art and zest of a young lawyer pleading before a court already in his favor. Interspersed with these great topics were notices of Socialistic meetings, reports of Fourier festivals, toasts and speeches at celebrations of Fourier's birthday, and all the usual stimulants of a growing popular cause. The rich were enticed; the poor were encouraged; the "laboring classes" were aroused; objections were answered; prejudices were annihilated; scoffing papers were silenced; the religious foundations of Fourierism were triumphantly exhibited. To show how gloriously things were going, it would be announced on one day that "Mr. Bennett has promised us the insertion of an article in this day's *Herald*, in vindication of our doctrines;" on the next, that "*The Democratic and Boston Quarterly Reviews* are publishing a series of articles on the system from the pen of A. Brisbane;" on the next, that "we have obtained a large Hall, 77 feet deep by 25 feet wide, in Broadway, near Lispenard-st., for the purpose of holding meetings and delivering lectures. We shall obtain possession of it the first of May. We wish to purchase a lot of seats with backs to them in good order," &c., &c.

Perhaps the reader would like to see a specimen of Brisbane's expositions. The following is the substance of one of his first articles in the *Tribune*; dated March, 1842; subject—"Means of making a practical Trial."

"* * * Before answering the question, How can Association be realized? we will remark that we do not propose any sudden transformation of the present system of Society, but only a regular and gradual substitution of a new order by local changes or replacement. One Association must be started, and others will follow without overthrowing any true institutions in State or Church, such as universal suffrage or religious worship.

"If a few Rich could be interested in the subject, a Stock Company could be formed among them with a capital of four or five hundred thousand dollars, which would be sufficient. Their money would be safe: for the lands, edifices, flocks, &c., of the Association, would be mortgaged to secure it. The sum which is required to build a small Railroad, a Steamship, to start an Insurance Company or a Bank, would establish an Association. Could not such a sum be raised?

"A practical trial of Association might be made by appropriation from a State Legislature. Millions are now spent in constructing Canals and Railroads that scarcely pay for repairs. Would it endanger the Constitution, injure the cause of Democracy, or shock the consciences of Politicians, if a Legislature were to advance half a million of dollars for an Association secured by mortgage on its lands and personal estate? We fear very much that it might, and therefore not much is to be hoped from that source.

"The truth of Association and Attractive Industry could also be proved by children. A little Association or an Industrial or Agricultural Institution might be established with four hundred children from the ages of five to fifteen. Various lighter branches of Agriculture and the Mechanical Arts, with little tools and implements adapted to different ages, which are the delight of children, could be prosecuted. These useful occupations could, if organized according to a system which we shall later explain, be rendered more pleasing and attractive, than are their plays at present. Such an Association would prove the possibility of Attractive Industry, and that children could support themselves by their own labor, and obtain at the same time a superior industrial and scientific education. The Smithsonian bequest might be applied to such a purpose, as could

have been Girard's noble donation, which has been so shamefully managed.

"The most easy plan, perhaps, for starting an Association would be to induce four hundred persons to unite, and take each \$1,000 worth of Stock, which would form a capital of \$400,000. With this sum, an Association could be established, which could be made to guarantee to every person a comfortable room in it and board for life, as interest upon the investment of \$1,000; so that whatever reverses might happen to those forming the Association, they would always be certain of having two great essentials of existence—a dwelling to cover them, and a table at which to sit. Let us explain how this could be effected.

"The Stockholders would receive one-quarter of the total product or profits of the Association, or if they preferred, they would receive a fixed interest of eight per cent. At the time of a general division of profits, at the end of the year, the Stockholders would first receive their interest, and the balance would be paid over to those who performed the labor. A slight deviation would in this respect take place from the general law of Association, which is to give one-quarter of the profits to capital, whatever they may be; but additional inducements of security should be held out to those who organize the first Association.

"The investment of \$1,000 would yield \$80 annual interest: with this sum the Association must guarantee a person a dwelling and living, and this could be done. The Edifice could be built for \$150,000, the interest upon which, at 10 per cent., would be \$15,000. Divide this sum by 400, which is the number of persons, and we have \$37.50 per annum, for each person as rent. Some of the apartments would consist of several rooms, and rent for \$100, others for \$80, others for \$60, and so on in a descending ratio, so that about one-half of the rooms could be rented at \$20 per annum. A person wishing to live at the cheapest prices would have, after paying his rent, \$60 left. As the Association would raise all its fruit, grain, vegetables, cattle, &c., and as it would economize immensely in fuel, the number of cooks and every thing else, it could furnish the cheapest priced board at \$60 per annum, the second at \$100, and the third \$150. Thus a person who invested \$1,000 would be certain of a comfortable room and board, if he lived economically, for his interest, and would have whatever he might produce by his labor in addition. He would live, besides, in an elegant Edifice surrounded by beautiful fields and gardens.

"If one-half of the persons taking Stock did not wish to enter the Association at first, but to continue their business in the world, reserving the chance of so doing later, they could do so. Experienced and intelligent agriculturalists and mechanics would be found to take their places; the buildings would be gradually enlarged, and those who remained out, could enter later as they wished. They would receive, however, in the mean time their interest in cash upon their capital. A family with two or three children could enter upon taking from \$2,000 to \$2,500 worth of Stock.

"We have not space to enter into full details, but we can say that the advantages and economies of combination and Association are so immense that if four hundred persons would unite, with a capital of \$1,000 each, they could establish an Association in which they could produce by means of economical machinery and other facilities, four times as much by their labor as people do at present, and live far cheaper and better than they now can, or which, in age or in case of misfortune, would always secure them a comfortable home.

"There are a great many persons who could easily withdraw \$1,000 from their business and invest it in an Establishment of this kind, and secure themselves against any reverses which may later overtake them. In our Societies, with their constantly recurring revolutions and ruin, would they not be wise in so doing?"

With these helps, we trust the imagination of the reader will be able to make out an adequate picture of Brisbane's work in the *Tribune*. That work immediately preceded the rush of Young America into the Fourier experiments. He was beating the drum from March 1842 till May 1843; and in the summer of '43, Phalanxes by the dozen were on the march for the new world of Wealth and Harmony.

On the fifth of October, 1843, Brisbane entered on his third advance-movement by establishing an independent paper—*The Phalanx*—devoted to the doctrines of Fourier. In the first number he gives the following condensed statement of practical experiments then existing or contemplated, which may be considered the results of his previous labors, and especially of his fourteen months *revue* in the *Tribune*:

"In Massachusetts, already there are three small Associations;—the Roxbury Association, near Boston, founded by the Rev. George Ripley; the Mendon Community, founded by the Rev. Adin Ballou;

and the Northampton Community, founded by Prof. Adam and others. These Associations, or Communities, as they are called, differ in many respects from the system of Fourier, but they accept some of the fundamental practical principles, such as joint-stock property in real and movable estate, unity of interests, and united domestic arrangements, instead of living in separate houses with separate interests. None of them have community of property. They have been founded within the last three years, and two of them at least under the inspiration of Fourier's doctrine.

"In the state of New York, there are two established on a larger scale than those in Massachusetts: the Jefferson County Industrial Association, at Watertown, Jefferson County, founded by A. M. Watson, Esq.; and another in Herkimer and Hamilton Counties, (on the line), called the Moorehouse Union, and founded by Mr. Moorehouse; a larger Association, to be called the Ontario Phalanx, is now organizing at Rochester, Monroe County.

"In Pennsylvania there are several: the principal one is the Sylvania in Pike County, which has been formed by warm friends of the cause from the cities of New York and Albany—Thomas W. Whitley President, and Horace Greeley Treasurer. In the same county there is another small Association, called the Social Unity, formed principally of mechanics from New York and Brooklyn. There is a large association of Germans in McKean County, Penn., commenced by the Rev. George Ginal of Philadelphia. They own a very extensive tract of land, over thirty thousand acres we are informed, and are progressing prosperously: the shares, which were originally \$100, have been sold and are now held at \$200 or more. At Pittsburgh steps are taking to establish another.

"A small Association has been commenced in Bureau County, Illinois, and preparations are making to establish another in Lagrange County, Indiana, which will probably be done this fall upon quite an extensive scale, as many of the most influential and worthy inhabitants of that section are deeply interested in the cause.

"In Michigan the doctrine has spread quite widely. An excellent little paper called *The Future*, devoted exclusively to the cause, published monthly, has been established at Ann Arbor, where an association is projected to be called the *Washtenaw Phalanx*.

"In New Jersey an Association projected upon a larger scale than any yet started, has just been commenced in Monmouth County: it is to be called the *North American Phalanx*, and has been undertaken by a company of enterprising gentlemen of the city of Albany.

"Quite a large number of practical trials are talked of in various sections of the United States, and it is probable that in the course of the next year, numbers will spring into existence. These trials are upon so small a scale, and are commenced with such limited means that they exhibit but a few of the features of the system; they are, however, very important *commencements*, and are small beginnings of a reform in some of the most important arrangements of the present social Order—particularly its system of isolated households or separate families, its conflicts of interests, and its uncombined and incoherent system of Labor."

The Sylvania Phalanx appears to have been the earliest of these movements; and as it is in some respects the most entertaining, and as the memoirs we have of it are more full than usual, we propose to serve it up next week, as the leading experiment of the Fourier revival. Meanwhile the reader may contemplate the following rather rose-colored picture of it, presented by Brisbane in the same number with the foregoing summary:

"THE SYLVANIA ASSOCIATION."

"This Association commenced operations in May last, and has already proved incontestably the great advantages of Association; it has thus far more than fulfilled the most sanguine hopes of success of those engaged in the enterprise. Temporary buildings have been erected, and the foundation laid of a large edifice; a great deal of land has been cleared, and a saw- and grist-mill on the premises when purchased, have been put in excellent repair; several branches of industry, shoe-making particularly, have been established, and the whole concern is now in full operation. Upwards of one hundred and fifty persons, men, women, and children, are on the domain, and all are contented and happy, and much gratified with their new mode of life—new to most of the members as a *country residence*, as well as an associated household; for nearly all our mechanics formerly resided in cities—New York and Albany principally. In future numbers we will give more detailed accounts of this enterprising little Association. The following description of its location and domain we extract from its Constitution:

"The Sylvania Domain consists of 2,300 acres of arable land situated in the township of Lackawaxen, County of Pike, State of Pennsylvania. It lies on the Delaware river, at the mouth of the Lackawaxen creek, fourteen miles from Milford, about eighty-five

miles in a straight line west by north of New York City (by stage route ninety-four, and by New York and Erie Railroad to Middletown, one hundred and ten miles—seventy-four of which are now traversed by railroad). The railroad will certainly be carried to Port Jervis, on the Delaware, only fifteen miles below the Domain—certainly, if the Legislature of the State will permit. The Delaware and Hudson Canal now passes up the Delaware directly across from the Domain, affording an unbroken water communication with New York City, and the turnpike from Milford, Penn., to Owego, N. Y., bounds on the south the lands of the Association, and crosses the Delaware by a bridge about one mile from the dwellings. The Domain may be said, not very precisely, to be bounded by the Delaware on the north, the Lackawaxen on the west, the Shoholy on the east, and the turnpike on the south."

"The soil of the Domain is a deep loam, well calculated for tillage and grazing. About one hundred acres had been cleared before the Association took possession of it; the remainder is thinly covered with the primitive forest; the larger trees having been cut off of a good part of it for timber. Much of it can be cleared at a cost of six dollars per acre. Abundance of timber remains on it for all purposes of the Association. The land lies in gently sloping ridges, with valleys between, and wide, level tables at the top. The general inclination, is to the east and south. There are very few acres which can not be plowed after clearing.

"Application for membership, to be made (if by letter, post paid), to Thos. W. Whitley esq., President, 25 Pine-st., or, to Horace Greeley esq., New York."

COMMUNITY JOURNAL.

[For the week ending Feb. 27.]

ONEIDA.

"We are pleased to see that our 'final shoe' finds favor with the *Phrenological Journal*; vide the March No. It has superseded all other styles among us.

"Among our late acquisitions in the line of new books, we observed to-day a beautiful copy of 'The Complete Concordance to Shakspeare,' lying on the upper sitting-room table. The authoress, Mary Cowden Clarke, gave sixteen years' labor to the work. Last week one of the girls had a passage from Shakspeare vaguely in mind and wanted to get its exact wording; but not being able to find it readily, she appealed to some of the literati, who though marvelously busy, gave a few moments to the vain search. But 'most poor matters point to rich ends,' as the consequence of this little affair well proves; for the wings of U. S. M. bore an urgent order to our N. Y. agent.

"H. W. B. gave a lecture, the subject of which was announced on the bulletin as 'How a Preacher became a Worker.' It was the speaker's own story. Mr. B. was educated for the ministry, and was engaged as a preacher when he became a Perfectionist. Finding his occupation gone, with the advice of J. H. N. he set himself to learn a trade, becoming apprenticed to a harness-maker. The lecturer expatiated on his first attempts at making a *waxed-end*, which were excruciating, provoking his master's contempt and his own disgust. He conquered the trick, however, and acquired the trade. But he thinks that clerical habits are of all things the most tenacious—they grow to the skin. It is only now after twenty years of criticism and self-training that he can say he has sloughed them all, and become a man of common energy.

"The Community would make a clover-field for contagious disease, if sympathy of numbers were not as good for resisting a bad influence as it is for distributing it. When an epidemic like the influenza gets in among us it spreads fast for a while; but just as soon as the Community fully realizes its presence, and wakes up to a unitary push, it has to budge. Its back is broken at once. Tuesday evening we had some talk about the prevailing cold, and it was suggested that it might be taking advantage possibly of the liberality of our cooks. A family fust was proposed, and warmly cheered. It will be good, we said, for body and soul. It will promote thankfulness by helping us to realize how much enjoyment we have every day in going to our meals. It will strengthen the inward life. So Wednesday no table was spread for breakfast or dinner, though there was free access to the cupboards of course, for all who felt in need. The children made their breakfast

on bread and water, having only butter additional for their dinner. They had a great many questions to ask, as, 'If the fast would go away to-morrow,' but entered into it very cheerfully. The supper was enjoyed, of course, as the abstinence had been quite universal. We conclude the next time we wish to make a feast, the best way will be not to load down the board with good dishes, but fast two meals beforehand, and then get a common repast.

PERSONAL.

—E. H. H. is busy on his architectural plans. He has just finished a projection of the new wing we are to build with a Mansard roof.

—Smith, of 'Smith's Story,' runs the link-machine at Willow Place.

—J. F. S., who is a kind of general factotum in mechanical and scientific matters, has lately delivered a lecture on the Spectroscope in the O. C. Hall.

—H. J. S., 'a fellow of infinite jest, of most excellent fancy,' still works among the pots and kettles in the O. C. kitchen. He thought the late fast 'quite a *hol-low-day*.'

—L. H. B., who formerly distinguished himself in our children's house as a successful manager, is now superintendent in our room of seventy silk-girls. He promises to be popular in this capacity.

—G. Cragin has just returned from New York, where he has been like Caleb Cushing 'on a mission.'

—J. H. N.'s throat is improving, and we look forward to the time when we shall hear his voice again.

WALLINGFORD.

"Blessed is the nation whose annals are silent."

VINELAND.

WE gather the following from *The Vineland Weekly*: About thirty miles from Cape May, on the West Jersey Railroad, is situated the pleasant rural district of Vineland. It comprises forty-five square miles. In 1861 it was a wilderness; now it contains ten thousand inhabitants.

Mr. Landis, the original proprietor, has pursued a policy both wise and generous. He has opened at his own expense, one hundred and thirty miles of road, made causeways across bogs, bridged streams, and given fertilizing muck to those settlers who chose to cart it. The deed of the land to purchasers provides, that within a certain time houses shall be built, the margins of the road seeded to grass, shade-trees planted at specified distances along the roads, and the land cultivated. This provision excludes speculators from holding unimproved lands for the appreciation accruing from the improvement of others, and makes the industry of each, the benefit of all. Cattle, by common consent, are soiled, instead of pastured; and thus fences, which have cost our country more than her 'railroads, bridges and colleges,' are abolished throughout the domain. The unanimous consent to prohibit the sale of intoxicating liquors, is another Vineland economy. This self-denial, expressed in terms of wealth, they set down at half a million dollars, yearly. The Overseer of the Poor (Mr. T. T. Cortis), reports as follows:

"Though we have a population of 10,000 people, for the period of six months no settler or citizen of Vineland has required relief at my hands as Overseer of the Poor. Within 70 days, there has only been one case among what we call the floating population, at the expense of \$4.

"During the entire year, there has only been one indictment, and that a trifling case of assault and battery among our colored population.

"So few are the fires in Vineland that we have no need of a Fire Department. There has only been one house burned down in a year, and two slight fires, which were soon put out.

"We practically have no debt, and our taxes are only one per cent. on the valuation.

"The Police expenses of Vineland amount to \$75 per year, the sum paid to me; and our poor expenses a mere trifle.

"I ascribe this remarkable state of things, so nearly approaching the golden age, to the industry of our people and the absence of King Alcohol."

To make the settlement more beautiful, the dwellings are all set back from the road, affording space

for flowers and shrubbery in front of each house. In the village, occupying a square mile on each side of the Railroad, trades and manufactures thrive. Land has been set apart for parks and pleasure-grounds. One public park, contains forty acres of forest. The farms contain from five to twenty acres, and are chiefly devoted to fruit-culture. More than three hundred thousand quarts of strawberries were marketed from these farms in one season. Prizes are offered for the best floral, horticultural and agricultural productions; and encouragement, in the way of material aid, held out to intellectual and religious culture. A healthy climate, a generous public administration, self-denial and a desire for improvement, have made Vineland a happy and prosperous, if not a model rural district. J. B. H.

CORRESPONDENCE.

LETTER FROM NEW YORK.

New York, Feb. 22, 1869.

DEAR CIRCULAR:—This day being the one on which the "Father of his Country" was ushered into this mundane sphere, and the city, as usual, having set it apart as a national holiday, the stores, public courts, and schools, are all closed and business generally is suspended. Thus restrained from attending to the object of my visit, and being in a communicative mood, I have proposed to myself to officiate on this occasion as your city correspondent. Before reporting, however, on matters of public interest, I will relate a personal affair of mine which may greatly surprise you.

On my arrival here last week, the first thing I did was to purchase a "velocipede." "What!" I can imagine I hear you exclaim, "has Mr. C. gone mad, that he should be guilty of such folly?" Now dear CIRCULAR, don't be too severe upon your old friend, until you hear what he has to say in extenuation of this sudden investment. In the first place I got the affair very cheap. The firm of whom I purchased had a store full of them; and on the score of old acquaintance they let me have it at the unprecedented low price of two dollars and a quarter. And in the second place, there is not the slightest danger of a fall from it. Finally, I do not ride the machine at all, but the machine rides me. Or in other words, I carry it about with me wherever I go. Well, you may say I have "got velocipedes on the brain;" which is not far from the truth. Ah! New York is wonderfully prolific in devices or inventions of new names to be attached to new styles of apparel.

That this city is materially, a growing institution, no one will question who has watched its career for the past thirty years. I well remember what it was then; and seeing what it is to-day, the contrast is surprisingly great. As a commercial emporium, her growth has indeed been marvelous. As the streets in this lower part of the city were yesterday quite deserted, I took advantage of the circumstance to perambulate a little that I might the more freely and leisurely notice architectural improvements. I was greatly surprised at the erection of so vast a number of magnificent ware-houses for the sale of drygoods alone, indicating as the fact does, a very rapid increase of trade, and a large percentage of profit arising therefrom. When I was a clerk in Pine-st. in 1838, if the sales of a wholesale drygoods house amounted to one or two millions a year, it was regarded as a very heavy trade indeed. But there are probably one hundred wholesale drygoods stores now, where there were five, thirty-six years ago, and the sales of the largest firm have increased during this period, from one and two millions a year, to forty or fifty. Other businesses have apparently increased in the same ratio, judging from the costliness of the many splendid edifices already erected, and the new ones in process of construction.

But what are the facts respecting the moral character of the city during the same period? Has civilization kept pace with the rapid strides of financial achievements? Philosophy teaches us that it is a law of life that all objects grow by what they feed upon—a principle as applicable to spiritual and moral life, as to vegetable and animal. In order to judge,

therefore, of the moral prosperity of this city, we must examine the intellectual and moral dishes she requires to be served up to supply her daily wants. The newspaper press does not lead, but serves the public taste. The question therefore is a pertinent one. Does the city demand a higher and purer moral tone from the press than it did thirty years ago? I think it does. There are indications that the literature daily issuing from the publishing houses of the city, is of a higher standard than formerly. Take as an example the *New York Ledger*, the representative of the producers of cheap sensational fiction. The simple fact that such writers as Henry Ward Beecher, have been invited into that field as professional cooks to serve the literary table of the masses of common people, indicates that purer and better food for the mind is demanded. But it may be said, on the other hand, that the city appears to be as wicked as ever. True, it may appear so, to the superficial observer; but it must be borne in mind that so great have been the improvements in the means of detecting crime and vice of all descriptions, and of exposing them to the gaze of the public eye through the press, that criminals are not allowed, as formerly, to do their hellish work in undisturbed darkness for any great length of time; for the very lightning of nature has been tamed by science, and made to subserve the cause of truth by bringing to light the hidden works of darkness, practically changing night into day, and giving rogues very narrow chances of escaping justice. Indeed, no organized detective forces, have created half so great a terror to evil-doers, as those simple wires that thread so many streets in this city; for from them, intelligence can be sent instantly to all parts of the civilized world. Moreover, the sensational papers make the most of every crime committed; whereas good deeds are so common, and so much more numerous than bad ones, that to report them publicly would be too tame a business for sensational, sentimental effect.

In my next, I will speak of a better civilization of the masses through the agency of public and private schools, lectures, &c. G. C.

SKETCH OF A LECTURE ON CHINA.

New Haven, Feb. 22, 1869.

DEAR CIRCULAR:—Last Friday evening, Feb. 19th, an interesting lecture on "The Geography of China" was delivered at the Hall of the Sheffield Scientific School, by Rev. Dr. Martin, formerly a Protestant missionary to China, and now a Professor of the Imperial Institute at Peking. From notes taken on the occasion I condense the following paragraphs:

"The greater portion of China is elevated or mountainous; and you will be surprised when I tell you that the comparatively low and level portion of China is not the most populous. The most populous region lies south of the Yangtse Kiang. Thirty-nine thousand square miles—a district somewhat smaller than the state of Ohio—supports no fewer than twenty-six millions of inhabitants.

"The mountains of China are for the most part different in aspect from those which adorn our own country. They are not like the Appalachian, Rocky, and Sierra Nevada ranges, covered with timber to the very summit; the summits consist mostly of primitive rocks—ragged, bold and picturesque.

"The mineral wealth of China is well known, but is still by no means fully appreciated. All the useful metals are found in the Empire. Coal exists in vast quantities in nearly every part of China. To develop the mineral resources of China, will require not only the intelligence of the West, but its skilled labor.

"The two great rivers of China, the Hoang Ho and the Yangtse Kiang, are the pride of the Empire. They are in fact among the chief rivers of the world, being about two thousand eight hundred, or three thousand miles in length. The Yangtse Kiang has a very large number of tributaries. It furnishes, in fact, in connection with its branches, a highway of communication between almost all the cities of the south-eastern portion of the Empire, and forms also a highway of communication between China and India, which evidently England and France intend to improve. The Yangtse Kiang carries a much larger volume of water than even our own great

Mississippi. The Hoang Ho, or Yellow river, though not so broad or deep, is yet a worthy companion, while very different in character. The former is a noble symbol of the Chinese race, rising in the dreary wastes of antiquity, bursting through the mists of the past, rolling onward with increasing breadth and depth, and every-where carrying fruitfulness, prosperity and wealth. The other great river, lying to the north, is a symbol of the anarchic tribes who have in the past roamed over the country, carrying destruction in their path. Though the Chinese are proud of this great river, they yet do not regard it as on the whole a blessing to the Empire, but a curse. Rushing down the mountains into the plain, it plows its own course, destroying sometimes hundreds of thousands of lives and millions of property. Year before last it laid two or three districts under water, and destroyed no fewer than two hundred thousand lives. To guard against this great destruction of life and property, the Emperor has been obliged, for generations, to maintain an organized corps under charge of a Viceroy, for the express purpose of keeping the Yellow river in good order. No other river in the Empire has to be committed to a Viceroy. It requires sixty-four thousand men to keep it within its banks; and yet this army succeeds so poorly, that every now and then it defies all efforts to control it.

"The Yellow river does not now flow into the Yellow Sea; its *embouchure* lies five or six hundred miles further north than formerly. I have walked dry-shod over what was the bed of this great river so late as 1816.

"One of the most wonderful natural phenomena in the history of our globe, is that of the oscillation of the channel of this river, changing its course now to the north, now to the south, flowing at one time into the Yellow Sea, at another into the Petchelees Gulf, and at the expiration of two thousand years returning to its old channel.

"The Chinese have kept up careful observations of natural phenomena for upwards of three thousand years. Our astronomers have searched their records in the interest of astronomy, and now their records are found of equal value and interest to geographers.

"The lakes of China are not of great value. There are no sheets of water which will compare favorably with our own lakes, but some which rival the great lakes of Europe, forty, fifty, and one hundred miles in length.

"Canals extend over the plains of China, forming a remarkable net-work, which has no parallel in any part of the world except Holland. Many of them are deep, broad, and beautiful, and are of great value for purposes of irrigation and navigation; the grand canal, extending a distance of nine hundred miles, from what we may call the Northern capital, to what was formerly the southern capital, and nearly all in good working order.

"The climate of China resembles very much that of our own country; and the productions are also quite similar to those here. We have already been indebted to China for both animal and vegetable productions, and may profitably make further importations. The Chinese have a species of corn, superior in size to any American corn I have ever seen, which I think would do well in the Southern states.

"The water-lily I may mention, a beautiful flower and expansive leaf. The root is eaten, either boiled when green, or dried and ground into meal; the seeds are also eaten; and the broad leaves are used for wrapping-paper.

"Then there is the tallow-tree, which might be introduced into this country. It is a remarkable production. The bark has a beautiful covering of white tallow, and on being cracked open yields an oil ready-made. There are many other productions which agriculturists might discover and introduce into this country to great advantage.

"The Chinese greatly admire their written characters, and take great pride in making them in the most perfect manner. I hold in my hand a paper on which a single Chinese character is written in one hundred different ways. The character of the Chinese language, necessarily determines the character of Chinese education. The acquisition of the language is a work of such difficulty as to require

almost a life-time of application. The Chinese literally worship their written characters. If a piece of paper is seen on the ground, the finder raises it to the top of his head, and deposits it where it will not be again trampled under foot. So, too, a teacher is worshiped almost as a divine person. The pupil on placing himself under a teacher, bows himself to the earth; and after he returns from the halls of competitive examination, he again seeks out his teacher, and bows in gratitude before him for his success. Some of the young attaches of the Burlingame mission were formerly my pupils, and I often receive messages from them filled with expressions of gratitude.

"The Chinese plan of education is very defective. The pupil is first taught the names and forms of the characters, without any reference to their signification—a dead effort of the memory. This process is continued year after year until ten or fifteen volumes are committed to memory. At the end of this experience, the teacher takes the pupil and explains the meaning of what he has committed to memory.

"No government in the world offers such a stimulus to education as the Chinese; the young are encouraged to master the language, by the greatest hopes of preferment. They have in China no universities, few colleges, and no system of public schools; but they have a system of examination established by the government and extended throughout all the provinces; and every one is invited to present himself for examination, with the assurance that after examination he will be rewarded with honors and offices according to his abilities. Imagine what an immense impulse must thus be given to education, in a country where 100,000 offices are held up as prizes.

This sketch is already so long that I will simply add in closing, that Dr. Martin pointed out some of the great defects of Chinese civilization, such as its false religion, the degradation of woman, the lack of an alphabet, (one of the greatest productions of the western mind); and argued great beneficial results to China and the world, from the intercourse now commencing under such happy auspices, between the far East and the West.

AN ADVENTIST IN PERPLEXITY.

Springfield, Ill., Feb. 11, 1869.

DEAR FRIENDS:—Last October a man came to my office in search of a certain book which should tell him the time of harvest in Palestine. Perceiving him to be a man of the class that knows little about books, and that in searching for any thing in books is quite likely to begin at the wrong end, I inquired into his wants, the second of which was a mathematician to make for him an astronomical calculation. Pushing my inquiries more inquisitively, I found that it was, for some unrevealed reason, important to him to know whether the new moon in September last was visible at Jerusalem for the first time on a certain evening or on the next evening. I had directed him to the principal of our high-school for the calculation; but finding it so simple, I soon showed him from the almanac, the relative longitudes of New York and Jerusalem, and that by the length of twilight, a good lookout at Jerusalem would have discovered the moon on the earlier evening. I wondered much to what all this tended; but as he seemed unwilling to be communicative, I thought it some crotchet that even to himself was half ridiculous; so I forbore questioning further. Just as he left me, he handed me the little tract which I inclose, entitled "To the Disappointed and Tried." So, he was asking all these questions that he might know whether he was to go up in the glory of the Second Coming on the 25th, or the 26th of October, 1868; if the moon was visible on the earlier day at Jerusalem, he should look for the end of all things on the 25th; otherwise, on the 26th, certainly. The tract contained an explanation why a previous fixing of the day on Sept. 27th had proved erroneous. So far as the calculations of Mr. Wm. C. Thurman's tract are intelligible, he begins his computations from the overthrow of the Vandals by the army of Justinian, as related by Gibbon in his forty-seventh chapter; and he expected the Second Coming to take place 1885 years, to an hour, from

the close of the day of battle before Carthage. I have hoped to meet my inquiring friend again, and to suggest to him a simpler reading of his New Testament that shall draw him out of this swamp of prophecy-mongering.

For myself, I enjoy very much the weekly perusal of the CIRCULAR, and especially of its *Home-Talks*. Immersed as I am daily in the labors and cares of what people call "practical life," giving help of every sort to those about me, I never forget the need of being anchored to the central facts of life, and above all to this, that I live by the inspiration of God, through Jesus Christ the indwelling Savior. With this faith I can work without worry, rest without anxiety, and see all things that happen as so much of God's and Christ's government of the world and education of it to his ends and to the coming glory. And in my daily life I know that I am helped by the CIRCULAR.

Yours truly, S. W.

OUR LETTER-BOX.

"——, Ill., Feb. 15, 1869.—To me your welcome CIRCULAR never comes without being made a blessing. Every issue seems better than the last. The *Home-Talks* are so good. Please send me the blessed CIRCULAR, and much oblige, W. A. W."

"Providence, R. I., Feb. 15, 1869.—I have received, and still receive good from your CIRCULAR, and believe it is the means of drawing me nearer to God every week. Therefore I beg most respectfully to have it continued to my address. Wishing you all health and happiness, I remain, dear friends, very respectfully, &c., D. C. W."

"——, Ill., Feb. 8, 1869.—I think you are very kind to furnish a free paper to the poor. I like your CIRCULAR very much; and I am a widow, and not able to buy it. Please send it to me. R. S."

"——, Mass., Feb. 23, 1869.—This is to certify that the CIRCULAR is received and appreciated, by my husband and myself, and read with much interest. Permit me to particularize the excellent article lately published, entitled 'God on Both Sides.' It seems to me to embody the true foundation of a correct theological faith. God must be sovereign, *sole and alone*, else where shall our anchor rest? With many thanks for the gift of the CIRCULAR, C. O. H."

"——, Mich., Feb. 16, 1869.—I am grateful for your generosity in sending me free, such an enlightening, religious paper; to direct us not only in the way of salvation, for soul and body: but in discovering such truths as the Lord's Second Coming at the destruction of Jerusalem, &c., &c.; and so many things that I never thought of or could think of before. I am truly sorry to have no means to encourage you in your holy work, and show by deeds my grateful appreciation; but I can and do pray to the Almighty, to let your cause prosper, and bless you for yourself and for the benefit of all mankind. I can not tell you how anxiously I am waiting every week for your paper, so dear to me; and you will very much oblige by renewing my name on your subscription list. C. J. S."

"——, Mich., Feb. 18, 1869.—With many thanks for your weekly visits for the past year, I would like to have them continued as usual. I dreadfully hate to beg them; but I am too poor to buy them, cheap as they are, and I like to read you too well, to do without you. L. M. S."

"——, Ill., Feb. 15, 1869.—Enclosed you will find two dollars, for which I wish you to forward your CIRCULAR. I feel the loss of your paper very much, having received and read it for three years with much interest. Since it has failed to reach me I have often wished to hear of your progress and happiness. Should you recently have published a statement or an exhibit of your last year's operations, please forward the same. I often meet with people who possess improper opinions in relation to your institution and its influence in promoting happiness to our fellow men. Since I became somewhat acquainted with you, I have never failed to support your Association, and defend it at all times and on

all occasions wherever it became the subject of discussion, and have challenged all to produce any sect or Association of three hundred individuals who have adhered to, and lived up to their declaration of principles for twenty years, and can present a record as fair and spotless as that of the Oneida Community, or show as high a standard of intelligence, virtue or morality. If the water be sweet and wholesome the fountain is pure; if the fruit is delicious and can long be preserved, the tree is good. D. R. B."

"——, Mass., Feb. 19, 1869.—I see by your Special Notice that you wish to hear from your non-paying subscribers; and as I am one of that number, I will say I do not as yet feel able to pay for the CIRCULAR; I feel also that I am asking a great favor to have it sent free. But I trust you are honest in saying you are "hearty in offering it freely to those who read and desire it sent to them. You may rest assured of both in my case; for it is against my principles to impose upon an enemy—much more my friends. Is there any one among you who teaches the art of painting on canvas? C. B."

[We have no such teacher.—ED. CIR.]

"——, Mich., Feb. 14, 1869.—Please accept \$5.00 from me for the support of the CIRCULAR. You may enrol me for a life subscriber. And I am going to make such donations from time to time as I can afford to. I am bound to work for the cause to the best of my abilities, and to help on the good time coming. A. C. K."

"——, Ill., Feb. 17, 1869.—Your visits are very acceptable and profitable to me. I wish them to be continued. I will send you a remittance before the expiration of the year—after the wheat crop comes in; times are very tight here just now. We have had very interesting revival meetings this winter, which in connection with the reading of the CIRCULAR have been a great blessing to me and my family. I have to stand up alone for the principles advocated by the CIRCULAR. My brothers tell me if it were known that I patronized such a *vile* and *corrupt* sheet it would ruin my prospects here with all decent and christian people. Dear friends my heart is with you. I love Mr. Noyes, and shall never cease to feel grateful to him for the spiritual light he has given me. I am happy to be able to say that I believe in Christ and have confessed him with my mouth before men, and have found him to be a present and complete Savior from sin.

Yours for the truth, cost what it will. E. F. G."

"——, N. Y., Feb. 18, 1869.—I am glad the "Special Notice" has again appeared, for it gives me an excuse for writing which I would not otherwise have. I am much pleased with your little paper, for it gives me an insight into social life as it should be. It comes to me always a welcomed visitor, freighted with love, and that unity of spirit which should permeate all the avenues of society. The first thing I do after getting it, is to read it entirely through. It is a great comfort, a consolation, and a blessing. May success crown your efforts. Posterity will reward you, if the present generation is ungrateful. I have been thinking lately of going West somewhere and buying a piece of land, five-hundred or a hundred acres of land, and devote it to the use of the O. C. Would you second the idea? Your accommodations there are limited, and some one interested should strike out and form new colonies on the unoccupied lands of the West. Are you in favor of expansion or contraction? I wish some one of the members would be kind enough to write to me or answer my questions in the CIRCULAR. Of course it is none of my business which you do, still I do feel a little interested in the advancement of Communistic ideas. I don't see how so many together are advantageously employed; if I do not, perhaps you do. Concentration is safe when you can't afford expansion; but expansion is safe when it costs nothing. Send me the paper by all means, and don't discontinue it till I tell you.

Yours truly, B. T. M."

[If you could see the business we have on hand, and all our unoccupied opportunities here, you would not think we had any men to spare for western adventure.—ED. CIR.]

A NEW PHASE OF ADVENTISM.

[No newspaper notice of the O. C. has given us more pleasure than the following from the *Dansville Advertiser*, in which the doctrine of the Second Coming, which lies at the foundation of our faith, is stated clearly and comprehensively in a few words.]

In connection with the subject of adventism which we treated of somewhat in last week's paper, we may here state *par parenthese*, that there is a sect in this country which hold to the belief that the second coming of Christ has already taken place; that it occurred 1800 years ago. We allude to the well known Oneida Communists of Madison Co., N. Y. They have also a branch at Wallingford, Ct. This doctrine is based upon certain passages of the New Testament Scriptures wherein Christ foretold his own speedy return to earth, such as for instance in the latter part of the last chapter of St. John's Gospel, where he says to the beloved disciple, "Tarry till I come;" meaning that his coming should take place during that disciple's life-time. But more especially do they base it upon the Scriptures found in the 24th chap. of Matthew, where Christ after speaking of his second appearing, and recounting certain occurrences that should take place in connection therewith, tells his disciples—Verse 34th—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

When asked, what is the historical evidence of Christ's having re-appeared 1800 years ago? Who saw him? &c., &c., they reply by pointing to the prophecies above-mentioned which Christ made concerning himself, and say,—that having promised to come within a certain time, he undoubtedly would, and did come at the time specified. Now this is a sort of *a priori* argument by no means satisfactory to the world at large.

They say moreover that the second coming was conducted in such a manner, was so hidden from the common gaze of men, in accordance with Christ's express plan concerning it, that it allowed the mass of mankind, and unfaithful disciples (the foolish virgins of the parable) as non-participants in its benefits, to ignore it as a fact, and assume that the event did not take place, but is still to be looked for in the future.

John H. Noyes, the founder of the Oneida and Wallingford Communities, thinks that this doctrine is one which goes far to prove the genuineness of the New Testament, and thus speaks of it in that connection:

"If there is one doctrine more than another which runs through every part of the New Testament and gives it unity, it is the doctrine that Christ's Second Coming was to take place within the generation then present. And if there is one doctrine which more than another has been unanimously ignored and contradicted by the churches of all ages since that generation, it is this same teaching about the Second Coming. Putting these two facts together, we deduce from them a most conclusive argument in favor of the authenticity of the New Testament, as being the very record and manifestation of the Primitive Church. The presence in its pages of a doctrine which the church of all periods since has rejected and wished to have blotted out, is positive proof of the genuineness of the book. If it had grown up, as some skeptics assert, during the ages subsequent to the apostles, or if it had been manufactured to order, or been doctored into conformity with the theories of the later church, it would most certainly not have contained that doctrine about the Second Coming, for the church has not believed it. On the contrary all the churches from the earliest Catholic to the latest Adventist have purposely and deliberately conspired to abolish that doctrine from memory and thought, and would have blotted out its record, if they had dared, from the New Testament page. But it is there as an imperishable transcript of the faith of the Primitive Church; it is there as a proof of the purity of the book which they have given to us; and the final triumph which awaits the Testament, is the acceptance again of this central but long denied truth about the Second Coming."

NOTICE TO SUBSCRIBERS.

OFFERING our paper on free terms, we have a large list of non-paying subscribers; and in order that they may be served without needless cost, it is necessary that we should hear from every one of them during the year. We must know that the paper is sent only where it is desired and read. Some of our subscribers may have removed their residence and omitted to notify us; others may have sent for the CIRCULAR merely on trial, and are indifferent about its continuance; while

others may never have applied for it at all, but received it, perhaps reluctantly, through the request of a friend. In all these cases the continued sending of the CIRCULAR is of no use to the person addressed, while it imposes expense and labor on us. This obliges us to establish the rule that any application for the CIRCULAR without pay, extends only to the close of the volume applied for.

Those persons, therefore, who are now reading the CIRCULAR gratuitously, and those whose paid subscription expires with the present volume, are expected, if they wish the paper continued to them for another year, to notify us thereof BEFORE the 15th of March next, at which time the present volume will close.

All who have paid in advance, and those who have since the first of January applied for, or requested the continuance of the paper, are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense.

NEWS AND ITEMS.

THE North German bark *Bienenkorb* (Beehive) has sailed from Bremerhaven on another Polar expedition.

A CHINESE couple have been arrested in San Francisco for killing a female child, according to Chinese custom.

MR. BRIGHT made a speech at the Associated Chambers of Commerce, Tuesday, in which he urged the importance of having penny ocean postage.

A GRAND international exhibition of horticultural implements, and also a botanical congress, will be opened at St. Petersburg in the month of May, under the patronage of the Czar.

THE *Utica Herald* commenting on the platform of the *Chicagoan*, a paper devoted to "woman's rights," says: "We hereby warn all who are favorably inclined to 'woman suffrage,' that, in its granting, the knife is placed at the throat of the present legal marriage system."

ENGINEERS are now testing the bed of Detroit River with a view to a railroad tunnel connecting the Great Western railroad of Canada with the Michigan Central, Michigan Southern, and Detroit and Milwaukee roads. Tough clay is the result on the Michigan side of the river.

THE proposed rejection of the Alabama claims treaty, by the American Senate, is commented upon generally by the London press, with apparently little apprehension of the grave and determined character of the American demands. A French frigate is to be sent to Cuba to look after the interests of French citizens there.

DECREES and orders recently issued at Constantinople against the Greeks, have all been revoked, and Turkish ports are opened again to Greek shipping. In the House of Commons, Mr. Fortescue said the Government proposed to release forty-five Fenian prisoners convicted of treason last year, in England and Ireland, including several leaders, and Costello and Warren are already at large.

A PRIZE of \$10 was offered by the Connecticut Teachers' institute to any one who could spell the following lines without a mistake. Thirty-eight teachers competed, but not one gained the prize: "It is an agreeable sight to witness the unparalleled embarrassment of a harnessed peddler attempting to gauge the symmetry of a peeled onion, which slyly has stabbed with a poniard, regardless of the innuendos of the lilies of cornelian hue."

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism, Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 223 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or *Self-Control in Sexual Intercourse*. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.